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women and their recourse to poisoning and other crimes as means to the realization of a thwarted and disregarded will; all these are dispassionately set forth. Also the breakdown of the Roman contract-marriage, the unwillingness of the men to incur the vast expenses incidental to an over-luxurious family life and to the dowering of daughters.

Most interesting, too, is the examination of the causes of the curious degradation of the idea of marriage which occurred during the early centuries of Christianity. At that time, we are shown, the doctrine of the value of the individual human soul, as such, which was destined ultimately to carry with it the full recognition of the human equality of men and women, was overlaid by the false antithesis of the flesh and the spirit. Marriage during these early Christian centuries tended to be regarded almost wholly as a relation of the flesh, and therefore it was felt that saints of God must crucify the flesh and abstain from marriage if they were to achieve saintship.

In his treatment of this impious heresy (of which Christianity has not yet seen the last), as well as in his treatment of the whole subject—many times appearing—of the relation of modesty and clean-mindedness to knowledge and to nudity, the author has an attitude which we would call intensely modern, were it not that it was so nobly held by that most modern-ancient, Plato. Through these difficult places Dr. Donaldson walks with a firm and even tread. He handles his subject-matter without bitterness or overstatement, but with the assurance and humor and easy leisure of a man too convinced of the nature and tendency of things to be in a hurry.

MARY GILLILAND HUSBAND.

London, England.

THE SCHOOLS OF HELLAS. By Kenneth J. Freeman. London: Macmillan & Co., Ltd., 1907. Pp. xviii, 231.

One need not say to oneself, *de mortuis nil nisi bonum*, before proceeding to say good things of Mr. Freeman's book. It is in itself charming and attractive. It is a work by a young Hellenist on things Hellenic; it is a book by a classical school-master on classical schools. One might be listening, as one reads, to one of Plato's bright and eager figures—a Glaucon or an Adeimantos. The literary charm is, indeed, ever and again,

almost Platonic. Now there is a little sparkle of wit, and now an apt quotation from a Greek poet; and now there is a fresh modern parallel. The book generally may be said to be written from a literary point of view. It is not concerned, to any extent, with the theory of Greek education. One section of the work (pp. 227-272) professes to deal with the theory of education; but the section consists chiefly of excerpts from the early part of the "Republic," along with a brief sketch of the "Cyropædia."¹ Aristotle's elaborate theory of the place of art, and especially of music, in a scheme of education is dismissed, somewhat slightly, in half a page (p. 258).

The merit and charm of the book rests in its simple and lucid exposition of the curricula and methods of Greek education in the first section (pp. 11-227), which constitutes the bulk of the volume. The author distinguishes carefully the three stages of Athenian education, and he explains as carefully the subjects which were studied in each of these stages, and the method of their study. In doing so he bases himself freshly and fully on original evidence, and especially on the evidence to be drawn from Greek pottery. A number of illustrations of school life, taken from this source, help to give color and force to his descriptions of schools and of scholars. He draws, too, on the comic poets and on the mimes of Herondas for illustration; and not only so, but he uses his own imagination to good purpose. One of the most interesting passages in the book is a description of a day in an Athenian gymnasium (pp. 134-142), in the course of which various bits of evidence are pieced together to form a convincing and lifelike picture.

Writing as an old public school boy, the author has naturally compared Greek schools and their methods with those of the modern English public school. There is much that is fresh and suggestive in these comparisons; but one would have liked to see the connection and comparison between Greek education and later methods of instruction drawn out on a somewhat larger scale. One notices the four subjects, which in the Middle Ages formed the *quadrivium*, mentioned together, without any allusion to their later history. And again, it seems an omission that no mention is made of our modern primary schools, and their aims and methods, when the author indulges

¹ The editor explains that "some chapters, dealing with Socrates, Plato and Aristotle, did not appear sufficiently complete to justify publication."

in parallels between Greek primary education and our own. For the aim and object of our primary schools, as expounded in the Code itself and by educationalists like Professor Sadler, are definitely Greek—the training of character and the formation of good citizens. It is to the primary school, therefore, rather than to the public school (where the training of character is not so directly an object and citizenship is not so definitely inculcated) that one naturally turns for a parallel to the primary education of the Greeks; the more, as our primary education, just like that of the Greeks, stops at the age of fourteen. But a wider experience and greater reading would no doubt have enabled the author to do these things, and yet more, as he advanced in the study of his subject. As it is, the book remains, in spite of these slight criticisms, *κομψόν τι καὶ ἐνυρθμον*.

In a work for which such scholars as Mr. Morshead and Mr. Cornford stand joint sponsors, it would be hard to detect any errors. One such is the statement (p. 23) that “the Dorians can claim the ethical and collectivist philosophy of Pythagoras;” for Pythagoras was an Ionian, and had not, in any real sense, a philosophy, such philosophy as one understands by the term Pythagoreanism belonging to the later Pythagoreans.

ERNEST BARKER.

Oxford.

NEW WORLDS FOR OLD. By H. G. Wells. London: Constable & Co., 1908. Pp. 355.

Readers of Mr. Wells's former works, imaginative or speculative, will find here, not perhaps more in the way of direct practical suggestion, but more of the spirit of compromise with present reality, than in anything he has previously attempted. His work is indeed intended as a popular introduction to a practical socialism. On the whole, his romances prefigure the critical part of this, while its reconstructive part is prefigured in his series of utopias. To me the former part is the more impressive. In direct criticism here, as in imaginative suggestion elsewhere, Mr. Wells shows himself undoubtedly a powerful analyst of the existing order of society. A certain intellectual affinity with the mechanical side of it, derived from scientific training, makes the destructive effect of his analysis all the stronger. Probably no one can exaggerate effectively for an